CAMPANELLA REVIVED.

Or an Enquiry into the

HISTORY

OF THE

Royal Society,

Whether the *Virtuosi* there do not pursue the Projects of *Campanella* for the reducing *England* unto *Popery*.

BEING

The *Extract* of a Letter to a *Person of Honour* from *H. S.* with another Letter to Sir *N. N.* relating the cause of the Quarrel betwixt *H. S.* and the *R. S.* and an Apology against some of *their Cavils*.

WITH

A Postscript concerning the Quarrel depending betwixt *H. S.* and Dr. *Merrett*.

Aut hoc *inclusi* ligno *occultantur Achivi*;
Aut hæc *in nostros fabricata est* machina *muros*,
Inspectura domos, *venturaque desuper* Urbi;
Aut aliquis *latet* error: *equo ne credite Teucri*.

LONDON,

Printed for the Author. 1670.

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STUBBE, Henry

TO THE READER.

THis ensuing Letter was a part of what I sent long ago to a Person of Honour in this Nation, to represent the occasion of the quarrel betwixt Me and the Virtuosi, and shewed the necessity of pursuing it: by such arguments I used as gained his approbation; and the generality of serious men have assented thereunto, though their opinion was, that the design might be of great danger and trouble to the bold undertaker. After that, I inserted it into a discourse concerning the Virtuosi, in which I debate many other things: viz. In opposition to Dr. Merrett, I deduce the original of Apothecaries from the times of Hippocrates and Aristotle thorough the Roman and Greek Empires; and shew with what prudence both Physicians and the Civil Magistrates concurred to their institution: and I have largely entreated on that Question, which the Virtuosi, in order to the ruine of the Faculty of Physicians, and of the Trade of Apothecaries, to the great alteration of the Practice of Physick, and aggrandising of themselves, have started, and with much confidence and more ignorance handled. I shew not only sundry particular impostures obtruded upon us by some of them: as also an account of a certain Model of the R. S. published in Germany, and written from London; in which there is so little of truth, that I wonder any of the Virtuosi should abuse Foreigners with such a Relation; or imagine that renown to be durable the foundation whereof is so vain and unstable. It is there that I demand they would make goood their promise

Vide Ph. Jacob, Sacks in Gammarolog. pag. 65,66,67.

Vide *Th. Bartholin.* Epist. Centur. 4. Ep. 92.

promise *to the learned* Olaus Borrichius, *that* none of their Colleagues should publish any thing but by the allowance and consent of the R. Society, that thereby it might be secured against the cavils and exceptions of all Men. *Which* assurance *of* theirs, *how ill they have managed, I dare appeal unto the* world *as Judges. I am now indisposed to publish the whole Treatise, and reserve it for some* additions *which* Mr. Evelyns *discourse of* Forrest-Trees *may invite me unto; the* Second Edition *whereof wants not its* defects; *and if I should trouble my self to examine his account of the* Birch-Tree, *it will appear as* ridiculous *as the* History *of* Salt-Peter: *and 'tis to me a* Miracle, *that neither* He, *nor all* his Correspondents *should inform us better of so obvious a thing: Neither is it less strange that I should be necessitated to dispute against another* Virtuoso, *Mr.* Chamberlaine, *whether it be our* King's Prerogative to define what Books of Scripture are Canonical, and what Apocryphal? *And, whether it be* the Interest of our Monarchy that all the Commonalty be kept poor and in a complaining condition? *But I pass from these considerations, to some exceptions made against what I have already published. It is said, that I have* maliciously represented the places censured in their History: *which if I have done, it is because they* maliciously writ them: *for I am not conscious of* mis-alledging them, *or of imposing any* other sense thereon, than the words do bear: *and if* any man *can* interpret *them otherwise than I do, I confess I have wronged them: but if it be not possible to do so, they must blame* themselves: *However, supposing the passages might bear a more* favourable construction, *yet since the sense I follow is the* most natural, *since that they might be construed to the prejudice of the* Church of England, *it is judged by* me, *and* others, *to be an* important service to the Publick, *to extort a* positive Declaration of their meaning, *lest another* Brerely *make a benefit from* those words *to overthrow the* Protestant Religion. *I am further pressed with this* intergatory, *why I should imagine that the* R. S. *would subvert the* Faculty of Physicians, *there being so many eminent men of that Profession admitted therein, and so esteemed by them, as that they cannot be judged to* vilifie *that Faculty. I answer,* Quid verba audio,

Mr. *Chamberlaines* present State of *England*, pag. 341. Edition 3. & pag. 61.

audio, cum facta videam? *I see* they do do it, *and therefore am not to be harangued into another sentiment. At first* they *would have incorporated the* Colledge of Physicians *into* their Society: *but that the* prudent *and* grave *did decline: then they promoted the* Anti-Colledge *of* Pseudo-Chymists, *encouraging* Odowde *and his* ignorant Adherents *in opposition to the* Physicians: *and this is not more* notorious *to the world, than it is also that those* objections *with which* M. N. *and other* Quacksalvers *amuse the* Age *were suggested unto them by the* Virtuosi, *and derived their repute* from them. *As for Mr.* Glanvills *book, it was perused by* several of their Members, *and corrected* by them, *and how much we are reduceable to a* Society *that could allow of* that, *and would not at my* reiterated importunities *call* it in, *or* disclaim *it, Let all* Physicians *judge. Nor would I have any man to believe that there are so many eminent* Physicians *of the* R. S. *for neither is the number of* those admitted *considerable*; few of note *but have* deserted *it again*; *the rest* approve not of it: *so that all they talk of will not amount to* three understanding persons; *and were* they more, *I do not find* our Faculty *better secured than that of* Divinity, *or the two* Universities *are by such Members thereof as are imbodyed into this* Trojan-Horse. *It is said also, that my* Animadversions *on Mr.* Glanvill *contain* little of matter; *to which I answer, that* they *contain enough to have made twenty* Virtuosi *famous, and would have acquired them a* Memorial *of* ingenious *and* noble Experimentators: *they contain enough to shew the* ignorance *of that person who had so insulted over all* University-learning, *and particularly over the* Physicians: *They contain enough, since they contain more than* they all knew: *and I think I have done great service to the* learned, *in shewing that these* Virtuosi *are very great* Impostours, *or men of* little reading: *either of which* Imputations, *if* just, *will secure us from* their *arrogance, and abate* their esteem. *I am blamed for diminishing the* glory of our Nation, *by ascribing* all discoveries *to the* Antients, *or else to* Foreigners: *to which I answer, that they take off from the* glory of our Nation *more, who usurp the* inventions of others: *I rather preserve the* credit *of the* English (*though not of the* Virtuosi) *then diminish*

its

it: undue praiſes add not to any mans eſteem: *nor do I think I derogate from* Dr. Willis, *if I ſhould ſay that his notion about the uſe of the* Cerebrum *and* Cerebellum *was fairly intimated by* Carlo Ruini, *that ingenious* Bologneſe, *in his* Italian *Anatomy of an* Horſe: *neither do I leſſen the performances of the Honourable and* curious *Mr.* R. Boyle, *when I averr that* Ariſtotle *did hold the* Ayre to be ponderous, *and* weighed it *before* him; *or that the* Elaſticity *of the* Ayre *was* (*as to* name *and* thing) *fully propoſed by* Pecquetus; *and which is more than I have yet ſaid, yet 'tis true, even the compariſon betwixt the* Atmoſphear *and* Flocks of Wool *is urged by him.* "Fingito tibi Aerem "hunc velut ſpongeoſi vel *LANEI* potius cumuli terra- "queum orbem ambientis molem: —— *And,* "Inſitus aereæ "ſubſtantiæ ad rareſcendum Elater ſpongiæ *LANEVE* na- "turam imitatur. *As little is Dr.* Croone *or Dr.* Thruſton *injured, if I ſay that the Experiment about reviving a* ſtrangled Fowl *by blowing* ayre into the Lungs, *was practiſed by* Veſalius, *and* Bogdan, *and was vulgarly known before, though perhaps not to the* Virtuoſi: *and that the ſame* Phænomenon *ſucceeds, if when Children are* Still-born *any one* blow into their Breech: *which experiment is well known to many* Midwives; *nor do they doubt the recovery of the* Child, *if the* Guts *do rumble thereupon. Theſe, and ſuch like averrments of mine, being* true, *do not leſſen the* juſt eſteem of any man, *and argue* candour in me, *not* malice. *Beſides, ſince that the* Virtuoſi *did with this* borrowed glory *attempt to over-bear the* Univerſities *and all others as* Ideots *and* Ignoramus's, *'twas neceſſary to inform them that neither the* Antients, *nor modern* Academicks *were ſo* fooliſh *as they* painted them out to be, *nor the* R. S. *ſo* inquiſitive *as they would ſeem: and that if others would practiſe* thoſe Artifices, *even the* Peripateticks *might* ſignalize themſelves *as eaſily as the* Royal Society. *But I reſerve the further proſecution hereof till another time: that which follows being of more importance to the* Monarchy *and* Religion *of our* Kingdomes, *than that I ſhould detain my Reader any longer* from it.

Pecquet. diſſert. Anatom. cap. 8. per totum.

Veſal. de fabr. hum. corp. l. 7. c. 19. *Mr. Bogdan.* apolog. pro vaſ. Lymph. 988.

Warwick May 16. 1670.

Henry Stubbe.

CAMPANELLA REVIVED, &c.

NEver was there any sort of people that by so many *Artifices* endeavoured to insinuate themselves and their *Religion* into all places and countryes, as that of the *Papists*: there is no *Treaty* or *promise* can secure an *enemy* from their secret *underminings*: there is nothing so *un-moral*, which their *Casuists* do not allow of, and *practise*; nothing so *impious*, or *bloudy*, but is an ingredient in their *councils*, when subservient to their *ends*: there is no *shape* or *disguise* which they will not assume, no *humour* which they will not comply with; not an *Action* of theirs but ought to be suspected, since their *Confessours* have that influeuce over their *Layety*, that whatsoever may, *but at a distance*, *prejudice* or tend to the detriment of their *Church*, they instantly put a period and stop thereunto. I speak not this to reflect upon the *Society*, who have found so great *encouragement* from that *party*, by the concurrence of their *persons* and *purses*: and so freely keep a *correspondence* with *them* from beyond seas: I only say, that as such an *entercourse* is not unknown to the *Congregatio de propaganda fide*, so (whatever Mr. *Sprat* suggests) they do not apprehend the *constitution* to be any way to the *prejudice* and *dis-service* of their *Faith* and *Church*. I believe it is not displeasing to *them*, to see how *friendly* the *Protestants* and *Papists* converse together in *this Assembly*: and it must needs raise their *hopes* of bringing things to a *closer union*, when they perceive the *strangeness*, that ought to be, and *hath been* betwixt them, taken off, and to read addresses commencing with, Holy Father. How much an *Oratour* gains upon his *Auditors* when

when he hath made them *attentive*, and what a ſtep that is to gaining upon their *eſteem*, and how conducing that is towards the *perſuading them to what he intends*, I well underſtand: but what benefit and advantage *Popery* may derive from *this*, that our *Nobility* and *Gentry*, our *Divines* and *Laycty*, laying aſide all memory of the *French* and *Iriſh Maſſacre*, and *Marian* perſecutions, the *Gun-powder Treaſon*, the *Burning of London*, and forgetting all *animoſities* and *apprehenſions of future dangers*, converſe *freely* with, and *write* obligeingly to *them*, teſtifie a great eſteem of *them*, and from the *diſ-uſe* of all *harſh* but *too true cenſures*, come at length to lay aſide all *rancour and bitterneſs of thoughts*; I ſay, how great benefit *Popery* may draw hence, I cannot well comprehend: yet I gueſs in part from what the *Hiſtorian* ſets down Pag. 426. "From "enduring each others *company*, they may riſe to a learning "of each others *opinions*; from thence to an exchange of *good* "*offices*; from thence to real *friendſhip*: till at laſt by ſuch a "Gentle, and eaſie *Method*, our ſeveral *intereſts* and *ſects* "may come to ſuffer one another, with the ſame peaceable-"neſs as men of different *trades* live one by another, in the "ſame *ſtreet*. Is not this a very fair account of what the *R. S.* will bring things unto? and can we wonder that the *Papiſts* ſhould be very *civil* in their returns to an *Aſſembly* that ſo highly obligeth them? But they add, Pag. 63. "It is *diſhonourable*, "to paſs an hard cenſure on the Religions of *all other Coun-*"*tries*: It concerns them, to look to the *reaſonableneſs of* "*their faith*; and it is ſufficient for us to be eſtabliſhed in "the *Truth* of our own.—— Well! Adiew to all the Sermons of Biſhop *Andrews* upon the fifth of *November*: all that King *James* writ againſt the *Papacy*, and to prove the *Pope* to be *Antichriſt*: farewell to a great part of our *Homilies*, to part of the *thirty nine Articles*; the examples in *Scripture* whereby the *prophets* and *holy men* declare againſt *Edom*, *Tyre*, *Sidon*, &c. or againſt the *Scribes* and *Phariſees*, or *Diana* at *Epheſus*, or the *Idols* at *Athens*, theſe are *diſhonourable* and *pernicious*. Give me leave to ſpeak to theſe *Virtuoſi* in the language of the *Romiſh* Saint *Francis*, viz. *Salvete fratres Aſini; ſalvete fratres Lupi.* Oh! how the followers of *Conthen* the

Jeſuit

Jesuit hugg themselves to hear these insinuations! *Multum profecit error, cum id obtinuit ne delegatur.* See but the *wayes* which he proposeth in order to the reducing of *Heretick's* to the *Roman Church* again there, and if *this procedure* be not agreeable to the *examples* which *he* suggests, *may I never find credit.* You see what applauds Mr. *Sprat* would have gained from that *Jesuit* for this *History*: but how would *Campanella* have *clapped his hands* for joy to see this *happy establishment* which *he* so long ago *projected*, in order to the converting of *England*, *Holland*, and other *heretical countreys*? It was his *darling* design, and which that *Eryer* (one of the most *politick* that ever was) so often *inculcates* in his book of the *Spanish* Monarchy.

Conthen. *Politic. l. 2. c. 18. Sect. 6.*

Campanella touching the *Spanish Monarchy*. Ch. 10. pag. 47.

His Prince "Should banish all *Theological Questions* out of 'the *Transalpine* Schools: seeing that all the *Divines* of those 'parts turn *Hereticks*, by not continuing firm to the Holy 'constitutions of the *Pope*, but are still raising up *fresh controversies*: and the wits of these men are to be exercised only 'in the disputes of *Natural Philosophy*.

I follow the English Edition; but the Latin is more Emphatical.

'He shall do well to shut up all the *Greek* and *Hebrew* 'Schools; because that these two languages have been de-'structive to *Monarchy*; and are besides the *main* pillars by 'which those *Heresies* that chiefly raign at this day are *built* 'upon. And therefore, on the contrary, let him endeavour 'to bring in the knowledge of the *Arabick* tongue; by means 'whereof the *Mahumetans* may be the better convinced; and 'the troublesome *Transalpine* wits may employ themselves 'rather in confuting the *Turks*, than in vexing the *Catholick's* 'with *their* disputes.

Our Author did not think of the Universal Character *of Mr.* Dalgerno.

'Let him also erect *Mathematical* Schools ---- because by 'this *means* the *Peoples* Minds will be diverted from creating '*Us* [*Papists*] any trouble, and will be incited to bend 'their Studies that way, which may be *useful to the King*.

Ch. 25. *pag.* 157. *Concerning* England.

"Now as concerning the weakning of the *English*, there 'can *no better way be possibly found out*, then by causing *divisions*, 'and dissentions amongst *themselves*, and by continually keep-'ing up the same; which will quickly furnish the *Spaniard* '[or *French*] with better and more advantageous *Opportuni-'ties*. And as for the *Religion* of that people, it is that of 'Calvin; though very much moderated, and not so rigid, 'and austere as it is at *Geneva*: which yet cannot be so easily 'extinguished and rooted out *there*, unless there were some 'certain *Schools* set up in *Flanders*, (with which the people 'of *England* have very great commerce) by means of which 'there should be scattered abroad the Seeds of Schisme and 'Divisions in the *Natural Sciences*; as namely betwixt the 'Stoicks, *Peripateticks*, and *Telesians*, by which the errours of 'the Calvinists may be made manifest. -----Being of a Nature 'that is still desirous of *Novelties*, and *change*, they are easi-'ly wrought over to *any thing*.

'Tis much better done by the Virtuosi now at Arundel-house, under the encouragement of

Ch. 27, *pag.* 177. *Concerning* Flanders *and lower* Germany.

"To conquer them there are but two wayes left now to be 'taken: the first of which is to sow the Seeds of *Division* 'amongst them: and the second to draw them forth of their 'own Countrey. *Cadmus* having a design of erecting a Mo-'narchy at *Thebes*, whither he came a *stranger*, is said first 'to kill a *Serpent*; by which was signified, the Defence and 'Safe-guard of *Thebes*: and then afterwards to sow the *Teeth* 'of it; that is to say, to scatter abroad the *Poyson* of *Desire of* '*Innovation*, and an earnestness to be instructed in the know-'ledge of *Learning*, namely in such *new Sciences* and *Arts*, 'as he had brought over with him from his own Countrey. 'And hence *Souldiers* are said to spring up, who through '*mutual discord*, slew each other; and the remainders of 'them that were left, joyned themselves with *Cadmus*, their 'Head and Captain; so laying the foundation of the King-'dome

'dome of *Thebes* in *Bœotia*. I affirm therefore that *these very courses* ought to have been taken by the King of *Spain*; 'and not a war to have been only maintained against them all 'this while.

'And certainly, if the *Southern* people would ever conquer, 'or lay the foundations of a Monarchy over the *Northern*, see-'ing that they are *not strong* enough to bring the same about, 'they *ought* to have recourse to the *Arts* either of *Cadmus*, or of '*Jason*: although of the two, *Jason* went the more wisely to 'work; seeing he first won the Heart of *Medea*, that is, the 'good will and affections of the *Northern women* to him.----- 'Afterwards *Jason* by the enchantments of *Medea*, slew the *Dra-'gon*, that is, the *Guard* of the Kingdome; such as are the va-'liant and warlike men of a Nation, with the *Preachers*. And 'then did he by the means of *Enchanted Oyntments*, tame fierce '*Beasts*, the Brazen-footed and Fire-spitting *Bulls*; that is, by 'his *friendship* and *gifts*, he won over to him the *Nobles* and 'principal men of the Kingdome. And at length, *by them* he 'sowed about the *Teeth of the Dragon*; that is, by the assistance 'of the *Nobles*, he spread abroad the seeds of Discord and *Dis-'sention about Religion*, *Arts*, and *Honours*. Whence, in the last 'place, sprung up *Souldiers*, that is, *Factions*; (such as are 'those of the *Guelphs* and *Gibellines*, the *Pontificians* and *Im-'perialists*, the *Lutherans* and *Catholicks*) wherein they kil-'led each other: But those that remained, chose *Jason* for 'their *Head*, and *Commander*; and though few in number, yet 'afforded Him their assistance in the getting of the *Gol-'den Fleece*, that is to say, such an *Empire* as we hear 'speak of.

After this he proceeds to direct several things, whereof one Pag. 180. is, that by all means it be solidly taught, that *the Pope is not Antichrist*; for upon the gaining of this point (sayes *He*, and I desire it may be marked) *do all the rest depend*: And, (in order to the casting away of all *practical Divinity*, and the introducing of *some such Religion*, as Mr. *Sprat* would have) "It must Pag. 181. 'be unanimously and stoutly maintained against *them*, that All '*Commentaries* whatsoever that have been written upon the *Bi-'ble*, whether by *Catholicks* or *Hereticks*, ever since S. *Augustins*

'time, are to be suspected, and not to be trusted unto. Mr. *Sprat* saith that the foundations on which the Church of *England* stands, are no other, but (in the *first place!*) the Rights of the
Pag. 362. *Civil power*: the imitation of the *first uncorrupt Churches* (in
Pag. 355. the *second place!* and *thirdly*) the *Scripture expounded by Reason.*— "*Religion* ought not to be the subject of *Disputations*: It 'should not stand in need of any devices of *Reason*: It should in 'this be like the *Temporal laws of all Countreys*, towards the 'obeying of which there is no need of *Syllogysms* or distinctions; nothing else is necessary but a bare promulgation (the '*Papists* phrase is *sufficient proposition!*) a common apprehension, and sense enough to understand the Grammatical meaning 'of Ordinary words. — Thus he casts off all *Scholastick* and *Polemical* Divinity, and writes as if he did not own the *Three Creeds*, and *four general Councils*, or *thirty nine Articles*: we must use no *Syllogisms*, though to prove the *Trinity*, or *meritoriousness of Christs death*, or our interest therein by a *practical Syllogysm*, and *fides specialis misericordiæ*: no *Analogy of faith* to regulate us by: no *Church-History*: in fine, we must look *no further* than the *Grammatical meaning* of *ordinary* words, though the *Sacrament*, and *Hoc est corpus meum*, be the *subject of the de-*
Pag. 182. *bate.*— I find indeed that *Campanella* adds, that "*the multiplying of Books, and the spinning out of Controversies, do but 'add Authority to a bad cause, and besides also shews like a kind 'of Victory.*

'These *Hereticks*, after they had put forth *new Bibles* into the 'world, and wresting all the *Fathers* and *Historians* as they 'pleased, put such interpretations upon the same as they 'thought good: they then began, in order thereunto, to apply 'themselves to the study of the *Hebrew* and *Greek* tongues, and 'started a thousand Grammatical Niceties, wherewith they 'have filled up many great Volumes: insomuch that the whole '*North* in a manner makes a *Grammatical* war upon us, rather 'than a *Spiritual*: Whereas We have long since laid aside the 'study of *Languages*, ever since we overcame the *Hebrews*, '*Greeks*, and *Latines*, and have made them submit themselves to '*Christianity*, or else have devested them of the power of discharging all Political and Sacerdotal Administrations; as it is

'with

'with the *Jews* at this day. And therefore we intend not now
'to trouble our selves any further with *petite Sophistical Nice-*
'*ties*, and *Grammatical Quirks*: but relying only upon our own
'strength of Wit, we let alone all prolix *courses of Disci-*
'*plines*, and the tediousnes of writing huge Volumes: mean
'while that *these men* spend their time herein, and *weary* us out
'almost with their *Cavillings*, although they do not get the
'better of us. I conceive therefore, that *these men* should be
'taken off from *these Grammatical* Heresies, namely, by some
'*New Arts* and *Sciences*, and *such wherein we are excellent our*
'*selves*. And to this end the *King* should erect certain *Schools*
'in all the principal Cities, wherein the *Arabick* tongue should
'be taught: that so by this means there may be such among
'his Subjects, as shall be able to Dispute with the *Turks*, *Moors*,
'and *Persians*, who by the use of that Tongue do spread their
'*Mahometanisme*, as we do *Christianitie* by the *Latine* Tongue;
'and so by *these means* our *inteſtine wars* may be laid aside, and
'our Arms turned against foreign enemies.

Nor ever shall have occasion to be troubled with *them*, if our *Historians* prevail.

'There should be Schools also erected for the *Mathematicks*,
'and *Astronomy*, unto which these *Northern* people should be
'invited to come, by proposing Salaries for such of them, as
'shall apply themselves to the Discovering, and giving an Ac-
'count of such *Starrs* and *Constellations*, as are found in the
'other *Hemisphear*, in the *new world*. For by these means there
'would redound to the *Spanish* Empire both Honour and Pro-
'fit. I would also have the Schools of the *Old Philosophers* to
'be opened again; as of the *Platonists* and *Stoicks*, and of the
'*Telesians*, that so the people may be diverted from *Theological*
'*Questions*, and may apply themselves to study *Questions* of *Phi-*
'*losophy*: for those come nearer to the *Christian faith*, than the
'Doctrine of *Aristotle* doth. Now the *King* in doing these
'things, shall follow the example of *Hercules*, who to the end
'he might the more easily overcome *Antæus*, drew him
'forth of his own Territories; and also of *Cadmus*,
'who brought over *New Arts* and *Sciences* with him into *Bœo-*
'*tia*; and by means of the same, got to be Prince of the Coun-
'trey. And by taking of this course, the *Principal* among the
'*Hereticks*, when they shall see there is more to be gotten

And of *Democritus* and *Epicurus* too!

'*there* then *here*, forsaking their *Heresies*, will become Ring-
'leaders in the Sects of *Philosophy* and *Astronomy*.

'——There should also be erected publick *work-houses* for
'the exercises of *Mechanical Arts*, to which this people is
'exceeding apt: and so by this means will the Busines of
'*Navigation* be much promoted, together with the skill of
'besieging Towns, and of taking them in by the use of Ar-
'tificial *Fire-works*. By these means the *People* (probably)
'will be taken off from their *False Religion*, and *divided one*
'*from another*; to the great advantage of the Kingdome of
'*Spain*, to whom many will now come and tender their service:
'and his Empire, which of late hath been contemptible and
'hateful to the world, shall recover its antient Splendour and
'Honour.

These are the *passages* which I think I first accommodated to the *Royal Society*, and which served me as a *Key* to expound their *History* by: and although the *indignation* I conceived against Mr. *Glanvill* of the affronts he and his *Assistants* had put upon the *Physicians* was the *first motive* which put *me* upon *writing*, yet it was a regard I had to the *Religion* and the *Education of our Youth* (which I found undermined by these *Campanella's*) which *imboldened* me never to *lay aside* my Pen. I was afraid lest our *Virtuosi* with their *trinkets* and *experiments* would serve *this Nation* such a trick as the *Pyed-Piper* at *Hammel* in the Dutchy of *Brunswic* did those Inhabitants: He first played in the Town and all the *Rats* and *Mice* follow'd him, which He so destroyed: then He played again, and their *Children* followed him, and thence He lead them out of the Town unto an *Hill*, into which He went, and they followed him, and perished all. Some of these passages I have censured in my first book printed at *Oxford*; it being manifest, that without a Regard to those *Popish* Machinations, no man would have inserted any thing of *such import* which was no way necessary to the vindication of the *Virtuosi* or matter intreated on.

Wierus *de præstig. Dæmon. l.* 1. *c.* 16. *Sect.* 2.

To

To his ever honoured Friend, Sir N. N.

SIR,

ALthough the *multiplicity* of buſineſs ariſing from my *practice* in the Countrey, and the great inclinations I have to improve each *vacant minute*, in the proſecution of my *ſtudies*, although theſe occaſions render me not ſo *civil* to my friends by any entercourſe of *Letters*, as I *ſeemingly* ought to be, yet do not they at all diminiſh my *reſpects* for them, ſo that they may as abſolutely as ever diſpoſe of my *ſervices*, though the confirmation thereof be not daily renew'd unto them with all that noiſe of *ceremony* and *Flattery* with which this *impertinent age* doth abound. Your Letter brought with it all thoſe circumſtances that could juſtly endear it unto me; and I was infinitely ſatisfied to underſtand that I had ſo important a place in that *memory* which retains nothing *vulgar* and *trivial*: Theſe ſentiments alone were enough to tranſport me into ſome vanity, and place a greater value on my ſelf than I know I merit, becauſe you write, that is think, *I have ſome*; and I am almoſt ready to yield that to the *opinion of your judgement* that which I have many demonſtrations againſt. I am pleas'd to underſtand that ſo many *ſerious* and *real Patriots* of this Kingdome do approve not only of my undertaking the *Royal Society*, but of my *performances* therein: what others, eſpecially *judicious* and *ſober perſons*, ſay of us, is a thing no *virtuous perſon* ought to look upon with indifference: though the greateſt comforts in all actions ariſe from that content which our own *breaſts* afford us. My life hath been a continual ſcene of *dangers*, which the Rebellion in *Ireland*, Poverty, Sickneſs, and other accidents involved

involved me in, but though in a thousand misfortunes have reflected on my condition as *irreleivable*, yet of all the *intricacies* that ever I encountred, tho beginning of *this Quarrel* did represent unto me the *worst* and most *perplexed* I ever encountred: All the others appeared like the contrivances of a *resistless Fate*, this to depend upon my *own election*; All others did at once acquaint me with the whole prospect of the *hazard* I was in, and my thoughts discovered unto me clearly what grounds I might relye upon for *hopes*, and what *occasions* I had to *despair*, and amidst these resentments I was prepared for any issue *Providence* would ordain me: but *in this* I could not any wayes imagine what might be the consequence of the attempt, whence to derive any *assurance*, or where to terminate my *fears*: so that I was forced to abandon all those *melancholick apprehensions*, and to deduce my encouragements from the *necessity of the Action*, and from that *despair* which made all troubles and even death it self pleasant, since I could make no other estimate of *England*, but that even the poor remains of *Religion* and *Learning* amongst us were so imminently endangered, that I could not expect their *long continuance*, nor with patience think how to survive them. All men represented unto me the perils into which I threw my self, but none more than I foresaw my self: none had the confidence to imbolden me, many dissuaded me: but in the whole affair I consulted the tranquility of my *own mind*, and determined upon that course wherein I found the most *content*, not the most *profit*: and agreeable to the directions of that *Hebrew* Proverb, *Though sixty Councellours tender you an advice, yet reject not the dictates of your own breast*, I fixed upon those resolutions which were most conformable to my Soul, and in which I found my *internal peace* best established: I left the conduct to God, whose glory was concern'd so highly, and bottomed my self upon this ground alone as to *outward supports*, that my design must be agreeable to all that regarded the intereſt of the *Monarchy* and *Religion* of this land, the welfare of the *Church* or *State*, the happiness of *this Generation* and of *Posterity*: and instead of making particular friends (or matter of great *uncertainty* now)